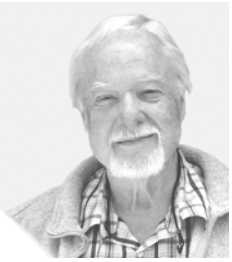
Smith's Report



No. 166 ***Challenging the Holocaust Taboo Since 1990*** November **2009**

The Taboo Against Free Inquiry At Harvard University

Bradley R. Smith

On 26 June 2009 the *Harvard Crimson* accepted our ad which asks my two primary questions. Why did Dwight D. Eisenhower, in his *Crusade in Europe*, not mention the German weapons of mass destruction, "gas chambers"? Being a general, and having led the Allied campaign against the Germans on the Western front, it might be assumed that he would have some interest in German WMD.

The other question asked if there were an academic, someone, at Harvard who could provide, with proof, the name of one person killed in a gas chamber at Auschwitz. I took it for granted that one, among the 2,400 faculty at Harvard instructing close to 20,000 students, would respond with at least some insulting comments.

The *Crimson* does not print a regular summer edition so we would have to wait until September to see the ad run. That was okay. That morning Hernandez handed me over to Harvard advertising and I used my Visa debit card to pay for a special deal. The ad would cost $135 to run one time, $500 to run five times. We're talking the *Harvard Crimson* here. I went with the $500.

Dwight D. Eisenhower

Maybe we were in, maybe not. I more than half-doubted it. We would wait and see. I noticed that the young man in advertising who spoke to me had no interest in pretending to be friendly, no interest in saying one word more than what was absolutely necessary to get the debit card info (on my budget I refrain from using a credit card—I can either pay for what I want or I can't; if I can't, I don't).

June, then July passed and we were in August and I had decided that for the new academic year I would modify the Eisenhower ad to focus on the Eisenhower question alone. I would not use the One Person with Proof question. There is a simplicity and an enigmatic quality to the Eisenhower question which is particularly attractive to me. At the same time, while it asserts nothing, it implies a great deal.

I told Hernandez that I was thinking of calling the *Crimson* to cut the text of the ad leaving only the Eisenhower question. Hernandez was against that. He didn't want to rock the boat. I felt both ways. On the one hand, as the publication date drew near, the wrong people would find what was in the original text, find it too direct, and see to it that the ad would not run.

Still, we did not want to draw attention to the text at the wrong time. In the end I decided to do nothing, to not draw fresh attention to what the paper had already agreed to run, and let events play out in whatever small role destiny had reserved for them.

It was our understanding that the ad was to run on 07 September and then daily on through the 11th. We could not find that it ran on the 7th and I was about to write it off. On Tuesday, the 8th, we began to hear that something had gone down. The president of the *Harvard Crimson*, a young man named Maxwell L. Child, published an apology in the paper. The letter was published online on Wednesday at 12.19am. That is, Tuesday night, the night of the 8th, the day the ad ran. It looked like Mr. Child had had a long day of it. His apology read in part:

In yesterday's newspaper, ***The Crimson*** *ran an advertisement that questioned whether the Holocaust occurred* [the ad did not] *and which unsurprisingly angered many members of the Harvard community. We did not intend to run the ad—a decision we made over the summer when it was initially submitted. Unfortunately, with three weeks of vacation between submission and publication, that decision fell through the cracks.*

[….] We recognize how sensitive a subject this is for our community and appreciate all the e-mails and letters we have received about it from concerned members of the University.

[….] And though we did seek to intervene in this case, we failed to see the process through to its conclusion.

My name is Evan Buxbaum and I'm from CNN

I was still digesting President Child's letter when, at 1:10pm that afternoon, I received an email from CNN.

My name is Evan Buxbaum and I'm from CNN. We're interested in getting a reaction from your organization about the situation that developed at Harvard University over an ad that your group placed in their campus newspaper. Below is a link from The Crimson explaining the story and I have also included the letter published by the newspaper by its president in the wake of your ad appearing in their publication. Please feel free to contact me at your convenience either by email, or give me a call here at 212-275-7800. Thank you.--Evan

I replied that I was glad to talk to him but that I have a rule of thumb.

I do telephone interviews if I am in a place where I can record the interview. I misplaced my bloody recorder a month ago and have been too careless to pick up another. So. . . .

Otherwise I do interviews via email. I'll be glad to talk to you via telephone for some background if you wish. Off the record. Meanwhile you can usually catch me here at my desk: 209 682 5327. My cell is 619 203 3151. I'm in Baja. Sometimes the cell works, sometimes it doesn't.--Bradley

Buxbaum replied within minutes: *Thanks for getting back to me. I fully realize you may not be able to, or may not want to answer all of the following questions, but I would greatly appreciate any comment from your side of this situation. I'm looking for you to comment primarily on the concerns and confusion your organization's ad created around Harvard and the university community over the past couple of days.*

Smith: *This is the big question. Why the fuss? Because it's taboo, and has been taboo from the beginning. When you break a culture-wide taboo, supported in theory and practice by the State, the University, and the Press, you create a fuss. It is complicated by the fact the gas-chamber stories are at the heart of the orthodox Holocaust story. So if you question the gas chambers, you are in effect questioning the "Holocaust." "Holocaust" however is a newspeak term and in moments like this is never defined. If it is true that the Germans did not use WMD to "exterminate" the Jews of Europe, we are still left with the undeniable catastrophe suffered by the Jews of Europe. The German "ethnic cleansing" program by itself was catastrophic for the Jews. But the taboo has been founded on the "gas-chamber" story. For the professorial class to give it up now would bring shame to it as a class. So the academics pass on the taboo to their students, to the*

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The Myth of Natural Rights and Other Essays

By L.A. Rollins

Reviewed by Martin Gunnels

When I first read L.A. Rollins' *The Myth of Natural Rights and Other Essays*, I wasn't really sure how to react. As revisionists, we're not really used to people taking us seriously. Sure: we're used to getting harangued by little vigilantes, and we're used to a kind of fast, incestuous praise from our revisionist peers. But it is seldom that we get the sort of balanced treatment that Rollins serves up in his newly re-issued libertarian manifesto.

First published in 1983, *The Myth of Natural Rights* succeeded in confusing terribly its libertarian audience. As the introduction says, "Rollins soundly reduces hallowed libertarian axioms to phlogistons." According to Rollins, the "natural right" to liberty so fondly referenced in libertarian thought is an illusory sham. At its core, his argument is an attack on the convenient semantic elasticity of "natural." Like Roland Barthes, Rollins reminds us that what is momentarily considered "natural" is simply a product of cultural mythologization—or, as Rollins puts it, "Natural laws and natural rights are inventions intended to advance the interests of the inventors." In other words, culture tends to dictate what is "natural," and culture, of course, is subject to the whims of opinion, fad, and fancy. For Scots, it's "natural" to cut out a sheep's heart, boil it inside its own innards, and then serve it up with whiskey. For libertarians, it's "natural" for men to be endowed with certain rights.

As one might expect, Rollins proves to be no less a contrarian when turning his sights on what he calls "the sacred cow" of the Holocaust: "To many people, the six million figure is not a fact, although they call it that; rather it is an article of faith, believed in not because of compelling evidence in its support, but because of compelling psychological reasons."

Though the revisionist community has been saying this for years, it is refreshing to hear this perspective from an outsider like Rollins. To him, the Holocaust is a complex of social mythologies whose roots run as deep as any other cultural preoccupation. It is easy, then, to see why he regards the traditional tale with such suspicion. He recognizes that any mythology which requires such reflexive orthodoxy has to be propped up by a powerful vested interest, what he calls an "inventor": "Morality…is a myth invented to promote the interests/desires/purposes of the inventors. Morality is a device for controlling the gullible with words."

In other words, the Holocausters prop up the myth in order to control our beliefs on a vast assortment of topics—for example, when they compel us, lest we should want another Holocaust, to drop a few more bombs on Lebanon, c/o Israel. Thus Rollins understands that the Holocaust is not simply the murder of six million Jews. If it were only a simple historical event, school kids would remember it about as well as they remember the capital of North Dakota. Their middle school history teachers would have simply chalked it on the board before moving on to the Kennedy assassination.

Yet the Holocaust has become a political, propagandized public memory campaign that affects people's lives all across the world, not just wherever the Simon Wiesenthal Center maintains offices (LA, New York, Toronto, Paris, Buenos Aires, Jerusalem, and—you guessed it—Boca Raton). The American-Israeli alliance, which derives its impetus from the Holocaust campaign, inflames international relations on a global scale. After all, who could disagree with Alan Dershowitz when he argues that it is the long-suffering Jews' "natural right" to have a tiny homeland carved out of the modern Middle East?

Like things that profess to be "natural," the Holocaust wraps itself in an indignant unquestionability. This is what makes it so interesting to Rollins. He writes that "American academics have reacted

to Holocaust revisionism with the same degree of open-mindedness as was displayed by the astronomers who refused to look through Galileo's telescope but nevertheless 'knew' that he could not possibly have discovered any new heavenly bodies with it." Theirs is a tyrannical rationality, because they refuse to accept any conclusions other than those they concoct themselves. If a researcher's findings fall outside their paradigm, they can simply write him off as a lunatic or a criminal or whatever. Because, as Rollins points out, the premise that "all reputable historians accept the six million figure smacks of a tautology. If [a professional Holocauster] defines 'reputable historians' to mean 'historians who have accepted the six million figure,' then what he says is, by definition, true, but also trivial because there is no reason why anyone else should accept such an obviously loaded definition."

This is a pretty insightful remark, and it's worth parsing out: if no reputable historian can make an unorthodox claim about the Holocaust and keep his reputation intact, the assertion that "no reputable historian rejects the Holocaust" is worthless. Of course, professional historians debate just about everything: they debate the Russian Revolution, the American Civil War, the Norman Conquest, and so on; yet, at the end of the day, these debating professors are allowed to keep their differing opinions *and* their badges of reputability. But the moment a historian ends up on the wrong side of the Holocaust, he finds his reputation tossed in the grinder. No matter how highly regarded he was before that moment, he is permanently banished from the club of reputability. Then, like magic, the Holocausters are right again: "All reputable historians accept the six million figure." That their little club isn't shrinking says less about the strength of revisionist arguments than it does about the courage of "reputable" historians.

Not one for dogma of any sort, Rollins addresses the need to "revise" Holocaust revisionism, calling himself "a skeptic regarding both the Holocaust and Holocaust revisionism." As we might expect, he finds tons of egregious faults in James J. Martin's revisionist appeal to libertarians, "On the Latest Crisis Provoked by Revisionism," published in *New Libertarian*. Then, after flashing his revisionist credentials (Rollins published several articles and reviews in the *Journal of Historical Review* in the early eighties) he declares that Holocaust revisionists in general, and the IHR in particular, have been "spreading falsehood." Rollins finds this a little ironic, charging that revisionists should be "setting the story straight," not simply setting up another crooked tale.

If [a professional Holocauster] defines 'reputable historians' to mean 'historians who have accepted the six million figure,' then what he says is, by definition, true, but also trivial because there is no reason why anyone else should accept such an obviously loaded definition."

Limb by limb, Rollins proceeds to hack apart respected works of nascent Holocaust revisionism: Udo Walendy's *The Methods of Re-Education*, Austin J. App's *The Six Million Swindle*, the works of Paul Rassinier, Richard Harwood's *Did Six Million Really Die?*, and selections from the *Journal of Historical Review*. Misquotes, mistaken identities, outright fabrications—these texts are alleged to be full of them. And, as subsequent analysis has borne out, Rollins was mostly right. Yet one wonders why, in this 1983 piece, Rollins does not attempt to revise Butz's *The Hoax of the Twentieth Century*. By this time, Rollins had obviously learned which school kids could be easily kicked around. But his revisionist readers keep waiting for the concessionary nod, the overt recognition that, despite *some* flaws in some revisionist texts, revisionist research had by the 1980s reached a maturity and depth not fairly represented by those few choice cuts. Unfortunately, he leaves us wanting.

But because of the scornful, precise attack Rollins then gives to the "dynamic duo" of Michael Shermer and Alex Grobman, I can easily forgive any of his text's other shortcomings. Rollins, who had been slighted by the Duo ("a self-proclaimed 'professional skeptic' and a professional Jew") in their ridiculous 2000 book *Denying History*, proceeds to dismantle that text's claim to be an exhaustive critique of revisionists. After pointing out that credible, professional responses to revisionism have been published (his examples are Pressac, Vidal-Naquet, and van Pelt), he proves that Shermer and Grobman, on the other hand, are "a whole different kettle of gefilte fish." After accusing the Duo of "hypocritical sniping," he assures us that "almost all of the fallacies they attribute to revisionists—quoting out of context, selective quotation, selective use of evidence, the 'snapshot fallacy,' mak-

ing unsupported assertions, engaging in speculation—are committed by Shermer and Grobman themselves in *Denying History*." This, the most satisfying section of Rollins' work, is filled with the sharp humor for which I will most remember Rollins. Any revisionist who wishes to see jerks like Shermer and Grobman have their day in court will be very pleased by Rollins' hilarious retaliation.

Ending his section on Holocaust revisionism with a fair critique, Rollins concludes that, "The falsehoods I have pointed out suggest the possibility that some revisionists aim not to set the record straight, but to bring the record into alignment with their own preconceptions. If 'revisionism' means bringing history into accord with the facts, as Harry Elmer Barnes put it, then some of what passes for revisionism is not revisionism at all." Fair enough. As a revisionist, I might say the same thing. But I wouldn't condescendingly aver that revisionists have intentionally duped "lovers of historical truth," like Rollins does. I am nonetheless grateful to Rollins for conducting the kind of balanced, critical scholarship that revisionists must do in order to reestablish themselves as a credible alternative to the Holocausters. Indeed, he helps us clarify a goal: in order to refine our arguments and cultivate important new discoveries, we need an intelligent, critical venue in which revisionist scholars can further develop the field; like any other academic discipline, we need a medium through which we can revise old theories and explore new ones. With *Inconvenient History*, that's just what we're trying to do. And I'm sure Mr. Rollins would approve.

This review was first published on the Inconvenient History blog.

You can find the book here:

Nine-Banded Books
600 Virginia Street West, C
Charleston, WV 25302

chipsmith@ninebandedbooks.com

UN Telling Hamas to Teach Gaza Children about Holocaust

On 05 October the *Independent* reported that the UN Relief and Works Agency (UNRWA) had decided that Palestinian school children should learn about the Nazis' slaughter of Europe's Jewish population during the Second World War as part of a curriculum component based on the Universal Declaration of Human Rights, the UNRWA says

The United Nations' refugee agency is planning to include the Holocaust in a new human-rights curriculum for Gaza's secondary-school pupils, despite strident opposition to the idea from within Hamas.

John Ging, a former Irish Army officer and now UNRWA director of operations in Gaza, told the *Independent* that he was "confident and determined" that the Holocaust would feature for the first time in a wide-ranging curriculum that is being drafted. Mr. Ging, a passionate advocate for Palestinian civilians in Gaza who has recently faced increasingly personal criticism and even threats by elements in the Islamic faction,

John Ging

added: "No human-rights curriculum is complete without the inclusion of the facts of the Holocaust, and its lessons."

I agree with Mr. Ging here. But then, what are the facts of the matter? Don't ask. Don't tell.

The draft, to be completed within weeks and then put out for consultation with parents and the public, is built on the Universal Declaration of Human Rights which was agreed upon by the UN General Assembly in 1948 in the shadow of what it called the "barbarous acts" committed by the Nazis during the Second World War.

Mr. Ging added: "We want to succeed with the active support of the civilian population who want their children to be part of the civilized world and who have no interest in challenging globally accepted facts."

Hamas spokesman Ismail Radwan last night declined to comment.

Yunis al Astal, a religious leader and a Hamas member of the Palestinian Legislative Council, said last month that it would be "marketing a lie" and a "war crime" to do so.

I don't know that it would be a "war crime," but. . . .

Treblinka - More Bumblings from Bomba

(Part 1 of 2)

Thomas Kues

Most of my readers are likely already familiar with the Treblinka eyewitness Abraham Bomba. In an article for *The Revisionist*, "Abraham Bomba, Barber of Treblinka" (Vol. 1, Issue 2, May 2003, pp. 170-176), Bradley Smith exposed Bomba's rather infantile mendacity as displayed in an interview made in Tel Aviv in 1979 for Claude Lanzmann's well-known 9-hour documentary film *Shoah* (1985). In this, Bomba asserted that he and fifteen or sixteen other "barbers" had cut the hair of between sixty and seventy women at the same time inside one of the gas chambers, which was moreover equipped with several benches.

According to Holocaust historian Yitzhak Arad, who bases his statements on West German trial verdicts summarized by A. Rückerl, the chambers of the first gassing building measured 4 x 4 m, whereas those of the second one measured 4 x 8 m (*Belzec, Sobibor, Treblinka...*, p. 42, 119). Bomba himself describes the room as measuring only "around twelve feet by twelve feet", (3.6 x 3.6 m) which is slightly smaller than the size of the alleged first gas chambers (*Shoah: The Complete Text of the Acclaimed Holocaust Film*, Da Capo Press 1995).

It is obvious that neither a 4 x 4 m nor a 4 x 8 m chamber would have offered a feasible working condition for Bomba and his colleagues. Furthermore, Bomba reveals in the film that after he and the other members of the haircutting commando had left the chamber, the women and children still inside were gassed with an astonishing quickness:

> *"After we were finished with this party, another party came in, and there were about 140, 150 women. They were all already taken care of, and they*

Abraham Bomba

> *told us to leave the gas chamber for a few minutes, about five minutes, when they put in the gas and choked them to death. (...) [We waited] outside the gas chamber and on the other side. Well, on this side the women went in and on the other side was a group of working people who took out the dead bodies—some of them were not exactly dead. They took them out, and in two minutes—in one minute—everything was clear. It was clear to take in the other party of women and do the same thing they did to the first one." (Shoah, p. 106)*

Thus, within merely 6–7 minutes, the 140–150 people inside the chamber were not only gassed, but also dragged out of the chamber, one and all. It hardly needs to be said that this is radically impossible. Such a scenario is only possible if the "victims" left the "gas chamber" on their own feet, still alive after having been showered or deloused instead of poisoned.

While the statements made by Bomba in *Shoah* are enough to destroy the credibility of this witness, he made many other absurd and interesting claims that were never shown to the movie viewers. Of the long interview done by Lanzmann, only a portion was included in the finished movie. Thanks to a fellow revisionist researcher I have recently come by a transcript of the full interview. This 73-page transcript is available online at the website of the United States Holocaust Memorial Museum. In the present two-part article I will scrutinize these additional statements by A. Bomba on the "pure extermination camp" Treblinka.

Bomba's Personal Background

Abraham Bomba was born in Germany in 1919, but at an early age his family moved to the Polish town of Czestochowa where he

worked in a barber shop and in 1940 married. One of his brothers was deported to Treblinka together with his family on the first transport from Czestochowa on September 22, 1942. Bomba himself, with his wife, infant son, mother and a 12-year-old brother were sent to Treblinka with the second transport which left "the day before Sukoth" (Interview transcript, p. 18). In 1942 the Sukkot holiday fell on October 6, although Bomba mentions September rather than October (p. 20).

The trip to Treblinka reportedly took 24 hours (p. 22). The date of October 5 is indicated by Arad (p. 393) as the last day of deportations from Czestochowa. In Treblinka, all of Bomba's family except himself was supposedly gassed on arrival. Unlike most Jewish Treblinka witnesses, he did not participate in the prisoner revolt and mass escape on August 2, 1943 but escaped with two other inmates after having spent three months working in the camp (p. 32).

Bomba's much older brother was deported with his wife to Auschwitz from France in 1943. His sister survived the war and later lived in Paris. In 1949 Bomba migrated to Israel, but due to his wife's severe illness he left for the United States in 1950 and stayed there for 28 years. During the Düsseldorf Treblinka trial of 1964-65, Bomba appeared as a witness for the prosecution (p. 71). On September 17, 1978, he and his family migrated to Israel once more. In Tel Aviv he continued working as a barber (one might think that his traumatic Treblinka experience would have made him change his profession, but this was apparently not the case).

"B[omba]. I like Israel and I worked very hard for Israel.

C.L[anzmann]. Yes?

B. Yes. In organizations, in the *Histadrouth*, and even before the war. I was an active member in the organizations.

C.L. You mean before the war, the Second World War?

B. Yes, before the Second World War. I was active in the Zionist organizations.

C.L. And you were a Zionist?

Claude Lanzmann

B. Yes." (p. 2)

Histadrouth or *Histadrut* is a Jewish trade union in Israel, which Bomba supposedly joined after migrating there. The fact that Bomba, even before the war, was a dedicated Zionist provides a reason for his false accusations against the Germans: without the alleged gas chamber mass murder there would likely be no "very, very nice country of Israel" that is "very good especially for Jewish people" (p. 3).

Arrival at Treblinka

At the square in Treblinka where the deportees were received and divided into men and women, Bomba was separated from the other members of his family, who were taken through a "big door" and from there supposedly to the gas chambers to be killed. Abraham was picked out with 20 or 22 other men to tidy up the reception square before the arrival of the next transport:

"After the arrival of every transport it was almost the same thing. There was screaming and hollering from those places where they went in, especially the women, it was impossible to have your mind straight, because all the hollering was in your ears and in your mind. But, like I said, in one second or one minute, everything was quiet. Then they told us to make clean the whole place (...) That had to be done in minutes." (p. 26)

Bomba describes the scenery of the reception camp as follows:

"There were no trees, there were barracks; one barrack on the left side where the people went in, and on the right side there was another barrack but we didn't go into it. What we saw was a well, where they used to take water out to drink. So at that time there was a well, and some of the people from the transport had an idea what was going on, because you could also smell it a little bit, something was wrong with the smell, like burning meat or the smell of chalk or other things. It happened that people jumped into that well. It happened also in my transport." (p. 25)

The Jews selected for work not only jumped into wells, according to the witness they also committed suicide in droves. Their bodies from the suicides were taken to a large burning pit near the so-called "Lazarett" and burned there (p. 29). This caused the nauseating stench of burning bodies to pervade the air in the camp. Bomba notes that not only corpses, but also clothes and papers were burned at the same site (p. 34).

At first, Bomba was set to work

as a member of the *Sortierungskommando*, which sorted the clothing and other belongings of the victims in a couple of barracks near the reception camp (p. 29). Four weeks after his arrival, however, he was picked out to work as a barber, and in turn selected a number of professional barbers whom he knew from Czestochowa (p. 54). The men, numbering 16 or 17 in total, were led along the pathway supposedly known as the "Road to Heaven" to the part of Treblinka called "Treblinka 2" by Bomba and the "Upper Camp" or "Totenlager" by other eyewitnesses, where the alleged gas chambers were located:

"That was the first time that somebody working in Treblinka 1 came into Treblinka 2, where the gas chambers were, and walked out from the gas chamber alive and not be (sic) carried out as a dead man." (p. 61).

According to Arad (p. 109) the hair cuttings in the Aktion Reinhardt camps began in September or October 1942, which is slightly earlier than implied by Bomba's account.

The Gas Chambers

When Bomba and the other barbers were led to Camp 2 it was the first time they witnessed the gas chambers—or "gas chamber". Only once during the interview does Bomba mention the plural form of the word, and he never explicitly states the number of chambers. At the time in question—late October or early November 1942—the alleged first gas chamber building had supposedly been taken out of operation and replaced with a large concrete building containing either 10 or 6 chambers, each measuring 4 x 8 m. The new building was inaugurated in the middle of October (Arad, pp. 119-120). At the same time, the old gassing building was converted into a tailor's shop (!). This means that the dimensions of the gas chamber stated by the witness, 3.6 x 3.6 m, are in contradiction with established historiography.

They took the women in, they undressed themselves and we were supposed to do a job. They didn't know they were going into the gas chamber. They didn't know they were in the gas chamber.

As already mentioned, Bomba claims that the female victims had their hair cut *inside* "the gas chamber":

"They took us to the place—we had never been over there, no one from Treblinka where we were, at our place, ever went across that big door going in to what we knew already was the gas chamber. They took us over there and we cut the women's hair. That was another thing that was horrible. Unbelievable. They took the women in, they undressed themselves and we were supposed to do a job. They didn't know they were going into the gas chamber. They didn't know they were in the gas chamber. They knew there was a little place called the barber's shop where they would have their hair cut, afterwards they would have a shower and everything would be finished and they would be back to work." (pp. 29-30)

Later in the interview Bomba describes the walk to the gas chamber area in more detail:

"B. (...) Going in they had put some benches, where the women could sit so they would not have the idea that this was their last way, the last time they were going to live or breathe or know what was going on.

C.L. Can you describe how the gas chamber looked?

B. It looked like a simple room, closed from 2 sides with an opening on the other sides, like a door from this side and a door on the other side. But on these [other] 2 sides there was no door, nothing. At the ceiling there was like a shower head, to give the idea that the women going into the gas chamber were taking a bath—not that from the shower head poison gas or chankali(?) [read: cyankalium] or other things were going to come in." (pp. 54-55)

Many of the Aktion Reinhardt eyewitnesses make it clear that the SS camp staff made extraordinary efforts to trick the deportees into believing that they had arrived in a transit camp: propaganda posters were put up, "deceptive" speeches were held, soaps handed out, etc. Bomba here makes an interesting contribution to the "historiographical" picture of the Treblinka transit camp "deception" by informing us that the Germans had provided benches for the female victims—whether they were inside the chamber or outside it on the "Road to Heaven" is not really clear due to Bomba's less than perfect English—in order to provide them with a false sense of comfort.

In fact, the whole notion of cutting the hair of the female victims makes little or no sense within the

context of assembly line mass killings. As has been pointed out by the pseudonym DenierBud, the cutting of the hair of 1,000 women would result in approximately 100 kg of hair (http://www.holocaust-denialvideos.com/treblinka-sources.html). We should recall here that the valuables (money, jewels, and precious metals) confiscated from the *Aktion Reinhardt* deportees amounted to a total of 178,745,960.59 RM (Arad, p. 161). Does it really sound reasonable that the SS would have instituted a bottleneck—the hair cutting—into the mass killing procedure just in order to gain some hundred tons of hair, that easily could have been procured from other sources? On top of this, Bomba has it that the SS found it a good idea to cut the hair inside the gas chambers. A bottleneck willfully placed in a bottleneck! On the other hand, hair cutting makes perfect sense as part of a delousing procedure.

Clearly smelling a rat, Lanzmann repeatedly asks his interviewee for how long a period the hair cutting was done inside the gas chamber, but Bomba misunderstands the question, believing that Lanzmann is asking how long it took to cut the hair. Finally Lanzmann asks for how many weeks he worked in the gas chamber, to which Bomba replies "about a week or ten days". After that, the SS decided to have the hair cut in a separated part of the undressing barrack (p. 68), a claim consistent with established historiography (Arad, p. 109).

What Bomba has to say on the subject of the murder weapon is nothing less than astounding:

C.L. When they were already inside the gas chamber and the room was closed and the gas was sent [in], did you hear anything?

B. It was not the sort of thing you ask to hear. It was not only that you heard it, but people from outside, the Polish people for kilometers around could hear the screaming and choking that was going on

Finally Lanzmann asks for how many weeks he worked in the gas chamber, to which Bomba replies "about a week or ten days".

for a number of seconds, even 1 or 2 minutes, until everything was quiet.

C.L. It was so short? No more than 2 minutes?"

B. No, that is as short as it was, because when in Treblinka they stopped giving […] other kinds of poison things to gas them, they had a pump pumping out the air from the chamber. Naturally, without air the women had to be choked and fall on each other to catch the breath from each other. But it was impossible, and in a very short time, maximum 2 minutes, they were all quiet until the other door opened up; because the Nazi was looking through a little hole to see what was going on, whether they were still alive or dead, to give the order to take them out of the gas chamber.

C.L. But I thought the Jews were killed with carbon monoxide gas from a motor.

B. That happened at the beginning. After that they stopped it because it was expensive. It cost money and it was very hard to get through to them (sic). At the last time they pumped out the air from the chamber.

C.L. You are sure of this?

B. I am pretty sure. And I know about it, I was there and I saw it. I was inside and not many people—maybe 2 or 3 of the people who worked in the second part of Treblinka are still alive. I was one of them, I know, I was there and I saw that." (pp. 65-67)

Not only are the screams heard kilometers away and the 2 minutes required to kill the victims patently absurd (and the latter statement contradicted by numerous other witnesses), but here Bomba has the audacity to resurrect the bogus atrocity propaganda of the (technically less than feasible) Treblinka "vacuum chambers", thirty years after this claim was thrown down the memory hole together with the "steam chambers" in favor of engine exhaust gas being used as the killing agent (cf. J. Graf, C. Mattogno, *Treblinka...*, pp. 47-76). It should not surprise us that Lanzmann did not include this portion of the interview in the finished film.

[Part 2 of this article will appear in SR 167*]*

"If certain acts and violations of treaties are crimes, they are crimes whether the United States does them or whether Germany does them. We are not prepared to lay down a rule of criminal conduct against others which we would not be willing to have invoked against us."
-- **Justice Robert H. Jackson**, Chief Prosecutor, Nuremberg War Crimes Trials

The Taboo Against Intellectual Inquiry at Harvard University Continued from page 2

press, and to our Congressmen who exploit the story to fund the U.S. alliance with Israel.

As you say, this story can go off in many directions, none of which the professorial class, as a class, is willing to enter.

Buxbaum: *Are you actively attempting to place these ads in campus papers around the country? And if so, has there been much other blowback?*

Smith: *I am just getting around to it. We cut the deal with The Crimson in July, if memory serves me well.* [In this instance I was off about the date, and I misjudged Buxbaum's question. He was thinking of the ads I had placed in the spring and summer at the end of the last academic year, while I had in mind only the new academic year which had begun with the Harvard run.]

Buxbaum: *How about at Harvard? Have you heard anything from the university? The paper?*

Smith: *No. Well there have been a few emails from students (I suppose), generally negative but nothing terrible, nothing unusual or interesting.*

Buxbaum: *They claim to be returning the money you paid for a week's worth of time in the paper. Have you received a refund and was it the full amount?*

Smith: No. But they only made the decision to censor the ad a day ago. I expect them to do the right thing about the money.

Buxbaum: *They also claim that they decided not to run the ad prior to their summer break and somehow it 'fell through the cracks' and wound up being printed anyway. Were you aware of this?*

Smith: No.

Buxbaum: *Again though, I'm really looking for you to give me your side of this story. I understand this topic can branch into a variety of directions, but I'm really just hoping to get your opinion about the commotion your ad prompted and the fact that the Harvard Crimson is claiming that the publication of your notice was a mistake. Thanks again for your time and I really appreciate your contribution to this story. The sooner you can get back to me, the sooner I can update the story with your additions. Evan*

Smith: *Anything else, get in touch. The story is too new for me to have much concrete information about the story itself. -- Bradley*

And that was it with the CNN interview. For my purposes, and I believe for our purposes, I did it just about right. Time was of the essence, as they say. He asked, I replied, and it was over in ten, fifteen minutes. That's what we call working on a deadline.

Here are the main ideas that Buxbaum included in his 720-word article. The article featured a photograph of chimneys at Auschwitz in a beautiful green setting, and included standard boilerplate about 5.5 million Jews and others being exterminated by the Germans.

(CNN) -- Harvard University, one of America's premier academic institutions, is coming under fire for running an advertisement in its campus newspaper questioning the reality of the Holocaust.

Recently named for the second straight year as the No. 1 school in *U.S. News & World Report* rankings of American colleges, Harvard is known for its rigorous scholarly standards and prestigious reputation.

[….] The ad, paid for by Holocaust denier Bradley R. Smith and his Committee for Open Debate on the Holocaust, primarily raises questions about then-Gen. Dwight Eisenhower's account of World War II and the existence of Nazi gas chambers.

[….] Smith said he is not surprised by the reaction because "it's taboo, and has been taboo from the beginning. When you break a culture-wide taboo, supported in theory and practice by the state, the university and the press, you create a fuss."

[….] Bernie Steinberg, president and director of Harvard Hillel, a Jewish campus organization, said on Wednesday that the advertisement was "obviously a shock to see."

Harvard Hillel's student president, Rebecca Gillette, circulated a letter saying she thought the situation was being appropriately addressed. "The fact that organizations and individuals like that publicized in this advertisement still exist today is frightening and disturbing, but unfortunately it seems

that Holocaust denial will persist for years to come," she said.

Robert Trestan, civil rights counsel for the Anti-Defamation League of New England, said Smith and his organization have placed ads in approximately 15 college papers around the country so far this year. He said he finds it shocking that such an advertisement would fall through the cracks, as Child said.

"Would an ad that questions whether the world was flat or that slavery never happened in America have fallen through the cracks?" he asked.

He said his organization will continue to work with college newspaper editors to educate schools that they don't have an obligation to publish questionable advertising.

Buxbaum printed what was for me the key paragraph in my reply to his questions.

> *"Smith said he is not surprised by the reaction because "it's taboo, and has been taboo from the beginning. When you break a culture-wide taboo, supported in theory and practice by the state, the university and the press, you create a fuss."*

As the CNN story began to be picked up by media in New England, around the country, and then in Europe and Latin America, as well as by what became a sea of Web pages and blogs, this paragraph by Smith was oftentimes printed. That paragraph was my core message for the folk, and for the press. My motto is "keep it simple."

Here in the office we still had no idea that afternoon how big the story was going to be, but we knew we had a story. A revisionist story is exactly what those who work for the Holocaust Marketing Industry (Holocaust Inc.) do not want to have to deal with. Here was one they could not deal with. Why did Eisenhower choose not to mention gas chambers, and why can no academic risk naming, with proof, one person who died in a gas chamber at Auschwitz?

Obligations of the Press: Why Publishing Tuesday's Advertisement Was Inappropriate

That night at 10.16, the *Crimson* staff published its own letter online titled "Obligations of the Press."

The letter noted that the CODOH advertisement offended large segments of the campus, that such questions should never appear in the pages of a college newspaper, that the text of the ad contradicts the values of Harvard, that it promotes hate and puts into jeopardy "the psychological and emotional well being of others in the Harvard community."

"While Holocaust survivors are often traumatized for life as a result of the horrors they have endured, it is a well-known fact that their children and even their grandchildren also frequently suffer bouts of post-traumatic stress disorder, anxiety, and depression. Denial of the Holocaust can trigger such terrible episodes in those who must deal with its memory on a daily basis. Tuesday's advertisement, though the result of a mistake, was inappropriate for its potential to reopen the wounds of the past for the victims of the present."

The letter ends with the *Crimson* staff urging that the *Crimson* and other college newspapers never print such content again.

I replied to the letter by the *Crimson* staff and copied my reply to Harvard faculty, Harvard student organizations, and to the press and to journalism and history faculties nationwide.

The Harvard Crimson -- Don't Ask, Don't Tell Journalism

[….] The letter from the *Crimson* staff observed that "the advertisement offended large segments of the campus," and that "we believe this item should never be found in the pages of a college newspaper."

Why? Because the questions "promote hate and could actually jeopardize the psychological and emotional well being of others in the Harvard community."

What others? Was the psychological and emotional well being of the Palestinians at Harvard jeopardized? The Lebanese, the Syrians, Egyptians or the Iraqis? How about the Koreans, the Japanese, the Chinese? The Brazilians, Argentineans, the students from Liberia and Uganda?

How about students of German descent at Harvard? Who at the *Harvard Crimson* has ever ex-

pressed concern about the psychological and emotional well being of Germans? Let's not joke around. If the accusation is against Germans, it's good to go. Decade after decade for more than half a century. It is taboo to question the gas-chamber accusation. Not to deny it, but simply to question it. Issues of psychological and emotional well being be damned. No time for that. We're talking about Germans here.

Following the lead of Harvard faculty, which is only natural, the *Crimson* staff writes: "We hope to see The Crimson and other college newspapers refrain from printing similar content going forward."

The staff of the *Harvard Crimson* has stated it clearly. The "obligation" of the press with regard to the gas-chamber question is:

Don't ask. Don't tell.

Some of us feel a different obligation. Ask. If you get an answer you believe is reasonable, tell others. That is—do ask, do tell. It's called a free exchange of ideas. It's a concept that makes the same promise to those who believe what the *Crimson* staff believes about the gas-chamber story that it makes to those who question what the *Crimson* staff believes about the gas-chamber story. That promise is to shine the light of day onto the question and to reveal what is there without fear or favor.

Light has no interest in fear, no interest in favor. The one interest of light is to reveal clearly that which it is bathing in its own essence.

I distributed this letter widely at Harvard and to the national press. Then two more reporters were on the line.

WCVBNEWS@BOSTON-CHANNEL.COM

The "advertisement [….] was submitted by Bradley Smith, founder of the Committee for Open Debate on the Holocaust. Text within the ad asked readers to "provide, with proof, the name of one person killed in a gas chamber at Auschwitz."

[….] "The Holocaust has been turned into a newspeak term," said Smith, when reached by phone in his Baja, Mexico, office. He cited "the constant reduction in the estimated death total at Auschwitz from [here the reporter made an error, changing my "4" million to] 2 million to 1 million to 700,000 and so on," as an example of what he claims is an over exaggeration. As to the outrage on the Harvard campus over the ad, Smith replied,

"I made no statement of fact in the ad. [Harvard is] inferring all statements of fact. Any academic at Harvard could tell me I'm wrong, but they haven't."

[….]"The point is to address students and faculty who are responsible for protecting the story and knowledge of the Holocaust directly. I feel like I'm going to the heart of the beast," said Smith.

[….] Harvard's Jewish community, upon hearing news of the ad, immediately requested a published apology, said Harvard Hillel President Rebecca Gillett. She said she was glad to see the paper take responsibility for its actions, referring to Child's letter.

Requests for further comment from Harvard Crimson staff were not returned.

The Boston University Free Press

The "Harvard Crimson ran an advertisement Tuesday questioning the use of gas chambers during the Holocaust. The advertiser, Bradley Smith, said his ad asked for the name of a victim of the gas chambers as proof they were used, intending not to deny the Holocaust, but to provoke debate on what he called a 'taboo' subject.

"'For me, it's a free speech issue,' he said. 'Open debate on the Holocaust is banned by the professorial class in America. This question makes the same promise to those who believe as to those of us who doubt,' he said. 'A free exchange of ideas in the light of day.'

"College of Communication Dean Tom Fiedler said, 'It is absolutely incumbent [upon the *Crimson*] to understand how this error occurred and put some procedures in place so this would not happen again,' he said. 'The ad must have come up in proofs. I would assume someone was responsible for reading these proofs. I don't think that any people here are deniers of the Holocaust, so I'm not really sure where [Smith] was going with that,' he said. 'The idea behind it might have been good, the promotion of the free exchange of ideas,

but he might have chosen a topic where ideas could be exchanged more freely.'

"[….] Sophomore Abby Schachter said the paper needed to issue an "explicit" apology. "Ultimately, she said she thinks the ad overstepped the bounds of speech and what is acceptable at Harvard, which she said 'prides itself on being a place for open debate.'

"'Whether or not he intended it to explicitly deny the Holocaust is beside the point,' she said. 'These things happen in the world. People are very open to discussion here but some things are just [off-limits].'"

Ms. Schachter, without being aware of it, is following the lead of the dean of the College of Communications at Boston University, Tom Fiedler. That is how the ideal of a "free press" is taught on the American university campus. A free press is a wonderful thing, but some things are just off limits.

IvyGate, *the Ivy League Blog That Covers News and More at Brown, Columbia, Cornell, Dartmouth, Harvard, Penn, Princeton and Yale.*

Within 24 hours of the CODOH ad being published in the *Crimson*, the story was being reported in such international venues as the Associated Press and Israeli Y-net, which is the English-language sister-site to Ynetnews, Israel's largest and most popular news and content website. A good number of these outlets quoted the key passage from the CNN report.

> *When you break a culture-wide taboo, supported in theory and practice by the State, the University, and the Press, you create a fuss.*

The story ran in the *Washington Examiner*, *The New England Newspaper and Press Association*, the *Jerusalem Post*, and in *El Pais* which is published in Madrid but distributed throughout Latin America. It was published in the Portuguese language *O Globo* in Brazil and in the *Jewish Journal*, and began to be discussed, oftentimes with outrage but sometimes thoughtfully, on Internet Web pages and blogs.

There was so much going on that I missed one small but, as it turned out, key story. It was published on a Website called: ***IvyGate,*** *the Ivy League blog, covers news, gossip, sex, sports and more at Brown, Columbia, Cornell, Dartmouth, Harvard, Penn, Princeton and Yale.*

The story was published on September 8, 2009, at 10:42 pm—that is, on the very evening of the day that the CODOH ad ran in the *Crimson.* The story featured a strong portrait of Adolf Hitler (rather than me), and the renowned photograph of Eisenhower visiting Ohrdruf with Generals Bradley and Patton. The generals are pictured viewing 10-12 cadavers lying on the ground. The IvyGate story read like this.

"Today's *Crimson* featured a neat little open letter from Bradley Smith, founder of the Committee for the Open Debate on the Holocaust. Yep, it is exactly what it sounds like. A group that questions the existence of the Holocaust.

"Bradley Smith, the founder of the organization that placed the ad, is a known Holocaust denier who has been identified for his hiding behind the veil of free speech in America. Here's his coolest quote:

"[….] Really, economic times are hard—Harvard knows that—but the *Crimson* business board is really opening the flood gates with this one. Not only is the Harvard Hillel pretty serious about not ignoring Jewish history, but to be frank, their student body is pretty aware of the sensitivity of certain issues.

"Seriously, the First Amendment is awesome, but the *Crimson* might as well run a full page for the Imperial Klans of America on that campus. (Yeah, that's the real link. I'm on some sort of list now I think. [expletive deleted] the Harvard Crimson Business Board for making me reckon with freedom of speech!)

"[….] ***UPDATE:*** Max Child, President of the *Harvard Crimson*, published an apology. Evidently it was some sort of crazy accident. They even gave the ad money back to Mr. Hates-the-Jews. Nice cover-up, dude. Just kidding. So not only did the *Crimson* run the ad, they ran it directly opposite an announcement from the Kennedy School of Government's forum on 'The Right Thing To Do.'"

So it was in substantial part due to the work of the IvyGate blog, reaching immediately its audience at Brown, Columbia, Cornell, Dartmouth, Harvard, Penn, Princeton and Yale, that New England media and most likely CNN first

discovered the CODOH/Harvard story.

But there is a pretty twist to the IvyGate story that confirms the academic taboo against free inquiry regarding the Holocaust story.

Déjà vu. *The Website of Dr. Judith Apter Klinghoffer History News Network*

On 21 September Dr. Judith Apter Klinghoffer posted remarks on her blog about the CODOH/Harvard story. It's of some importance that you know who Dr. Klinghoffer is.

Dr. Judith Apter Klinghoffer taught history and International relations at Rowan University, Rutgers University, and the Foreign Affairs College in Beijing, as well as at Aarhus University in Denmark where she was a senior Fulbright professor. She is an affiliate professor at Haifa University. Her books include *Israel and the Soviet Union*; *Vietnam, Jews and the Middle East: Unintended Consequences*; and *International Citizens' Tribunals: Mobilizing Public Opinion to Advance Human Rights*

Dr. Klinghoffer's widely read blog on History News Network is called **Déjà vu.** History News Network is the Website created "For Historians, By Historians." It is the Website that banned me from any and all exchange with their scholars, and then deleted everything I had posted on HNN over the previous two years (though they left the posts that criticize my now-vanished posts) because I question the German gas-chamber story.

Anyhow, on 21 September Dr. Klinghoffer used the IvyGate blog to inform her readers about the CODOH/Harvard story.

HARVARD CRIMSON PUBLISHES HOLOCAUST DENIAL AD AGAIN

"Those working for the Harvard Crimson must have a weakness for 'courageous' holocaust deniers. They published an ad by a well known Holocaust denial group raising questions about then-Gen. Dwight Eisenhower's account of World War II and the existence of Nazi gas chambers.

"When Adam Clark Estes exposed them on **Ivygateblo**g, Max Child, President of the Harvard Crimson, responded with an apology.

Dr. Judith Apter Klinghoffer

(Such a happy face, yet she calls me a "low life." How can that be? Maybe I should take a closer look at myself.)

"It was all a 'crazy mistake.' He even returned the money.

"The trouble is that it was not the first time that the low life succeeded placing such an ad in the Crimson. He did so also in the early 1990s and he even succeeded placing such an ad in other college papers, including that of Brandeis.

"Then, the ad was timed to coincide with Steven Spielberg's" Schindler's list. This time I assume it has to do with the upcoming visit of Ahmadinejad.

"Of course, this time it is different. This time, Ahmadinejad is not given an IVY platform from where to spout his poison. You see, the Jews you can safely ignore but not so the Iranian diaspora. What can I say? As always, I am sure the parents of Harvard students, especially Jewish ones, must be delighted that their hard earned money is so well spent."

But here's the kicker for this much-published historian with an international reputation for knowing what she's talking about, and the darling of History News Network. She was not content to reprint exactly what had been published by IvyGate, after all she's a much-published historian, but chose to add information on her own. One bit she added was a link to the Webpage of the Dwight D. Eisenhower Memorial Commission. There her link led directly to an article titled "Ike and the Death Camps." Without going on about it, here is one claim made early on in the article on Ike.

Although the Americans didn't know it at the time, Ohrdruf was one of several subcamps serving the Buchenwald extermination camp, which was

close to the city of Weimar several miles north of Gotha. Ohrdruf was a holding facility for over 11,000 prisoners on their way to the gas chambers and crematoria at Buchenwald.

Professor Klinghoffer is forwarding the story for her student readers that Buchenwald was an "extermination camp" that employed "gas chambers" to do its exterminating. This stuff is okay for the professors, they have internalized it, but for students it's regressive and damaging. How can I inform Dr. Klinghoffer of this? I'm banned from HNN.

There is only so much I can report on the CODOH/Harvard story here. I'll wind it up with my letter to the President of Harvard University, Drew Faust.

As Harvard professors are much smarter than professors on other campuses, I would be surprised if one were to take a chance to respond publicly in defense of the Office of the President and Ms. Faust. Harvard professors understand, or at least have an inkling of, what they are standing on as they continue to stand on the gas-chamber story and the "unique" monstrosity of the Germans. They understand that they are about to fall through to the bottom, to the place where truth counts, no matter how shameful it is.

Smith Writes to President Drew Faust, Harvard University

President Drew Faust
Office of the President
Harvard University
Massachusetts Hall
Cambridge, MA 02138 USA

05 October 2009

Dear President Faust:

It is apparent that Harvard faculty supports a strategy of refusing to ask questions about WWII German weapons of mass destruction (gas chambers). It is equally apparent, by its silence, that Harvard faculty has found that it is not right to question the "unique monstrosity" of the Germans, and that they will not support Harvard students who might be disposed to a free exchange of ideas on either matter. Does the Office of the President support that taboo? I have heard nothing to suggest that it does not.

On 08 September the Harvard Crimson printed my advertisement asking why General Dwight D. Eisenhower, in his Crusade In Europe, chose (chose!) to not mention the WWII German weapons of mass destruction, the "gas chambers." The ad asked: "Why not?" The ad also asked that a professor, someone, at Harvard University provide, "with proof, the name of one person killed in a gas chamber at Auschwitz."

On 09 September Maxwell L. Child, President of the Harvard Crimson, felt it necessary to apologize for having run the

President Drew Faust

advertisement, saying that the text "questioned whether the Holocaust occurred" (it did not) and that it had angered many members of the Harvard community. The Crimson staff then published a letter stating "we believe this item [these questions] should never be found in the pages of a college newspaper."

No member of the Harvard faculty attempted to answer either of my questions, and there is no evidence that any member of the Harvard faculty supported student journalists at The Crimson who had been in favor of publishing the ad. When the emails, telephone calls and letters poured in to The Crimson from on-campus and off-campus special-interest groups, Harvard faculty played out the role of "bystander," allowing Crimson journalists to hang and twist in the wind.

President Faust: why do you believe no academic at Harvard is willing to respond to two simple questions about German weapons of mass destruction? Why do you believe Harvard faculty is unwilling to support Crimson journalists who favor a free exchange of ideas on the matter? Does the Office of the President support what appears to be a taboo at Harvard that prohibits questioning the orthodox (the State) position on German weapons of mass destruction?

Do you not think it right for Harvard students to be aware of the

fact that Dwight D. Eisenhower chose (chose!) to not mention gas chambers in his Crusade In Europe? That Winston Churchill, in his six-volume History of World War ll, chose to not mention gas chambers? That Charles de Gaulle chose to not mention German gas chambers in his Memoirs? That when Israeli Prime Minister Benjamin Netanyahu addressed the UN General Assembly only last month to proclaim that the Wannsee Protocols contained "precise" information on the extermination of the Jews, that those who produced those Protocols chose to not mention gas chambers? How "precise" does Harvard faculty believe that is? Exactly?

Perhaps you believe it is "hateful" to ask critical questions about German weapons of mass destruction. If that is so, you must view the asking of such questions as a moral issue. I see it as a moral issue myself, but from what I believe is a different perspective. I believe it is immoral to suppress intellectual freedom at Harvard, as it is to suppress it anywhere. I believe it immoral for Harvard (or any) faculty to not come to the aid of students who have opted for a free exchange of ideas and a free press. That it is immoral for Harvard faculty to exploit taboo to forbid students to question a charge of unique monstrosity routinely made against others.

Harvard faculty has the right to be skeptical of every revisionist argument that questions German weapons of mass destruction. Skepticism is not a sin. Revisionists are skeptical of the orthodox claims about German WMD and have published a good deal of material to illustrate why they are skeptical. To my knowledge, no Harvard professor has published one paper in one peer reviewed journal illustrating where a core revisionist text about German WMD is worthless. The skepticism of Harvard faculty, then, only reveals its credulity.

President Faust: do you believe it right that the Office of the President should allow and even encourage taboo to trump intellectual freedom at Harvard? That taboo should be used to forbid an open debate in student publications on the question of the German use of weapons of mass destruction? If so, how am I to distinguish a member of your faculty committed to this particular taboo from a member of a South Seas cargo cult committed to some other taboo? His trousers?

Thank you for your attention.

Bradley R. Smith, Founder
Committee for Open Debate on the Holocaust
PO Box 439016
San Ysidro, California 92143
Desk: 209 682 5327
Email: bradley1930@yahoo.com
Web: www.codoh.com

NOTE: I will copy this letter to some of your colleagues and to others who I believe might find it interesting.

(I copied this letter to Harvard administration, faculty, and student organizations, to media nationwide, to some 2,500 professors of history and journalism across the country, and to 14,000 German-Americans.)

Harvard faculty is being very thoughtful, very careful. None has come to a public defense of his President. Of course, that is the best road for the professors to take. Let it die a natural death in a universe of silence. So long as you rule the universe in which you live, you can choose to do that. It's my work to break into that universe, to encourage others to break out of it.

Please help me.

Bradley

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Bradley R. Smith, Founder

For your contribution of $39 you will receive 12 issues of *Smith's Report.*
In Canada and Mexico--$45
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